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government would have allowed him to play the martyr with more grace if letters seized by the police had not shown him conniving at abortion in the case of his dead wife's sister. Weishaupt died in 1830 having spent a broken old age in a futile effort to justify himself. The only concession from Bavaria was the education of his sons for the army, a small pension after 1808, and non-resident membership in the Munich Academy. These favors came by the grace of his former disciple, Montgelas, now the chief minister of the Elector Max Joseph.

Illuminism or rather Illuminated Freemasonry was born without a clear, practicable purpose. It committed suicide through the tendency of its younger and more radical members to boast of power and to talk too loudly of religion and politics in a land as unprogressive and obscurant as Bavaria at the close of the eighteenth century. It seemingly laid itself open to the charge of having chosen the wrong side, the Austrian, in the Austro-Prussian struggle over the Bavarian succession between 1778 and 1785. It is this latter point as an explanation of the Dowager Electress's hostility that the archival material makes clearer.

One other point, although not ignored, could have been made clearer by M. Le Forestier. It is the opposition between the Illuminati and the Rosicrucians. Wöllner and the Rosicrucians who embodied the mystical, vaguely religious, and somewhat orthodox tendency of the eighteenth century were hostile to Illuminism, which was more nearly allied with the century's rationalistic, anti-clerical, anti-religious, and French philosophic tendencies.

GUY STANTON FORD.

*Modern Germany and her Historians.* By ANTOINE GUILLAND, Professor of History, École Polytechnique Suisse. (New York: McBride, Nast, and Company. 1915. Pp. 360.)

THE European War has had some strange and unexpected by-products, which at least have the merit of being bloodless. One of these has been the undertaking of a translation of Treitschke's *History of Germany in the Nineteenth Century*, a more purely parochial and super-partizan history than even that of Froude. On the other hand no publisher, as far as I am aware, has thought of bringing out a translation of the immeasurably more scientific and scholarly *History of Europe* by Stern, which would be most gratefully received by the judicious. However, we shall take what is given to us, with whatever emotion is appropriate to the individual gift. In the case of Guilland's book on the historians of modern Germany the emotion is entirely pleasurable. This work was first published in 1899, long before the fumes of perfervid patriotism arose to distort perspective in criticism. It ought to be read by every teacher or writer of history and pondered precept upon precept and line upon line, so full of warning is it as to the pitfalls that lie in wait for the historical student and the dangers that compass him about and

which have engulfed several notable persons in ways here liberally set forth.

Guilland studies at length five of the historians of modern Germany, Niebuhr, Ranke, Mommsen, Sybel, and Treitschke and touches upon some of the others, like Droysen and Häusser. He describes the conditions under which the five historians labored and appraises their works according to their scientific value, their literary character, and their political importance. He is impartial in his judgments, substantiating praise and blame by good and sufficient reasons. He has an admirable literary sense and gives us discriminating and sometimes very penetrating analyses of the merits of his authors as stylists and artists. But the chief content of the book, by far its most significant and useful feature, is his treatment of the relations between the historical writings and the politics of Germany, the contribution of German, and particularly of Prussian, historians to the making of the German Empire, their share in the work of unification. His treatment of this theme is instructive and impressive. From Ranke, the most objective and dispassionate of historians, to Treitschke, the most subjective and passionate, is a far cry. It is interesting to trace the steps in the process of deterioration, a deterioration that is not obscured by the brilliancy and glow of Treitschke's literary art. Ranke's first service was, as Gooch has said, "to divorce the study of the past from the passions of the present, and to relate what actually occurred". Treitschke, on the other hand, avows in the preface of the fifth volume of his *History* that history should be written "regardless (*rücksichtslos*) with anger and passion" and he says in one of his letters: "To be called an impartial historian is a reputation for which I have no aspirations; to ask that of me is impossible. . . . That anaemic objectivity, moreover, is surely contrary to true historical sense." There he is, caught in the one unpardonable sin for the historian, and glorying in it! In comparison with that, all other offenses possible for him are venial. Emphatically progress does not lie that way for history, either as a science or as an art.

For a long while, says Guilland, "we have regarded the Germans as the most impartial of historians. We were mistaken. Their learning deceived us." However magnificent the work of investigation, however vast the erudition, these can be vitiated and largely nullified with the greatest ease by the intrusion of partizanship, personal predilections and aversions, temerarious theories of class, racial, national superiorities, confident generalizations as to the psychologies of peoples. The merit of Guilland's book is that where the author finds these elements in the literature he is discussing he calls them by their right names. His study of Sybel, which should be read in full, may be cited in evidence. Sybel spent twenty years on his French Revolution, making unwearied researches in the archives of Paris, London, Brussels, the Hague, and Berlin, and he produced five volumes incorporating this material. But he incorporated a great deal else that was merely personal to himself,

that did not inhere in the documents, and he wrote with an avowed political purpose, namely the extinction of the maleficent "French ideas" of 1789 among his countrymen. The result was only a transient and local success as an historian.

Prussian historiography, under Droysen, Sybel, and Treitschke, tended to become Prussian hagiography, a very different thing. As the tendencies illustrated by these writers are besetting sins not in Prussia alone it is well for the members of the craft everywhere to take to heart the lesson of this book.

It is to be regretted that the publishers, in giving us this translation of Guiland, have omitted his valuable bibliography. They might have given us that or, better still, a completer one, indicating the contributions of the past fifteen years to the subject.

CHARLES DOWNER HAZEN.

*Sei Anni e Due Mesi della Mia Vita: Memorie e Documenti Inediti.*

Per EDUARDO FABBRI. A cura di NAZZARENO TROVANELLI.  
(Rome: C. A. Bontempelli. 1915. Pp. cxcviii, 544.)

EDUARDO FABBRI of Cesena (born 1778, died 1853) was one of the representative men of his epoch and country, an epoch of conspiracy and of struggle for constitutional government, in a country where liberal aspirations and freedom of speech were relentlessly suffocated under the despotism of the temporal power of the pope and the sempiternal menace of foreign intervention from that indefatigable champion of absolutism in Europe—Austria. The political figure of Fabbri in the times of Pio VII. has been heretofore left almost completely in obscurity by historians of the Risorgimento. It was perhaps neither surprising nor of consequence that a hasty writer such as Bolton King in his *History of Italian Unity* should not refer to Fabbri's activities as one of the most influential political conspirators against papal government in the Romagne, or to his subsequent long years of imprisonment—although contemporary papal police authorities had characterized him as "director and dominator" of the secret political societies of his day; but it has been manifestly unjust that in an Italian work of repute, such as Enrico Poggi's *Storia d'Italia, 1814-1846*, Fabbri should not be mentioned. It is true that a man's place in history depends much upon his posthumous luck in finding an able, conscientious, and painstaking biographer; and some men attempt to forestall the capricious errors of historical fate by writing their own memoirs—but if they leave them for posthumous publication, as did Fabbri, even though their recollections be wise and pleasing, much again must depend upon the fortuitous action of heirs and editors. Fabbri, who was a man of letters as well as a political figure, has received his just place in the history of literature in Guido Mazzoni's authoritative *Otto Cento*, but his personal memoirs, which are biographically and politically his most important work, *Sei*